Lutheran Herald

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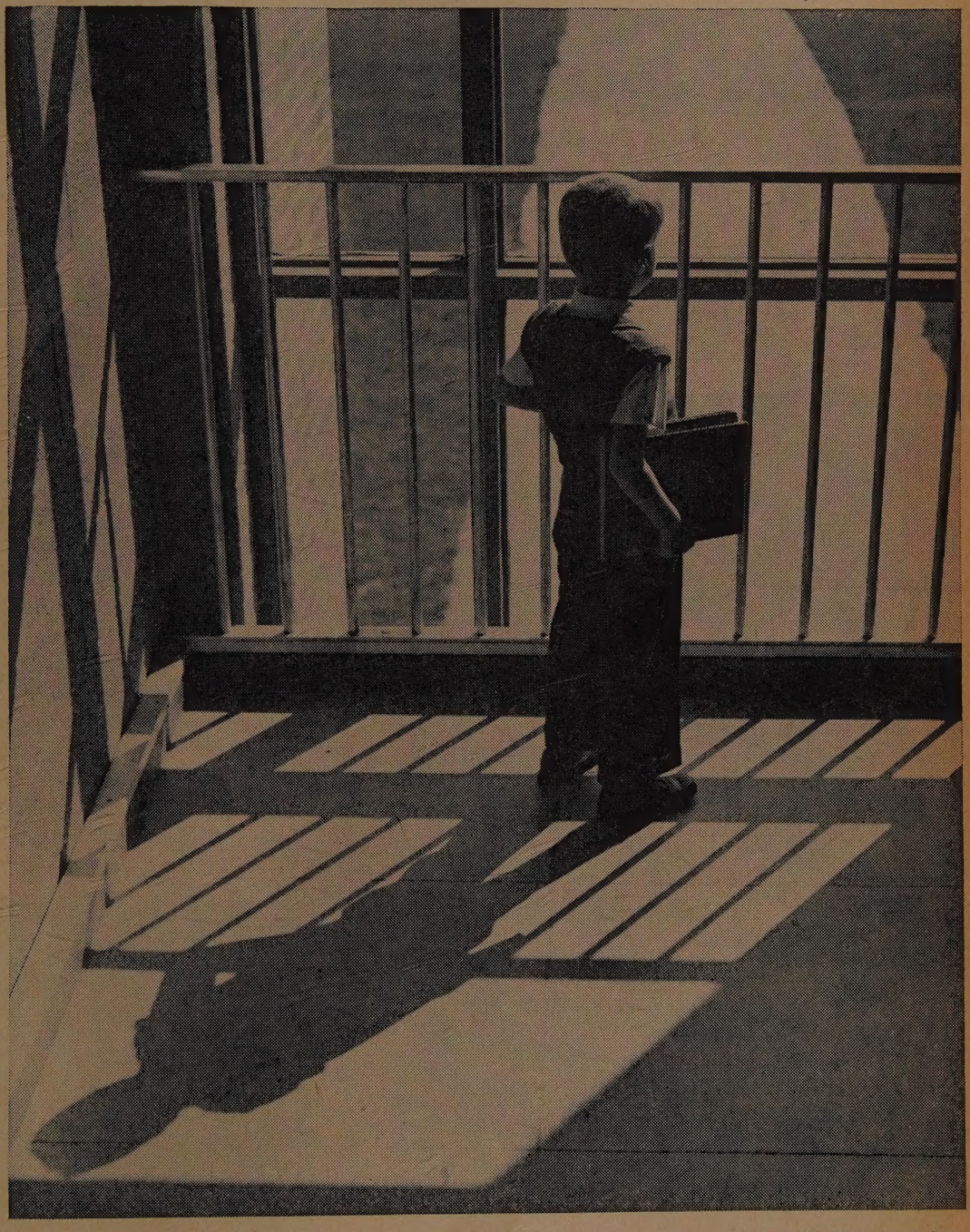
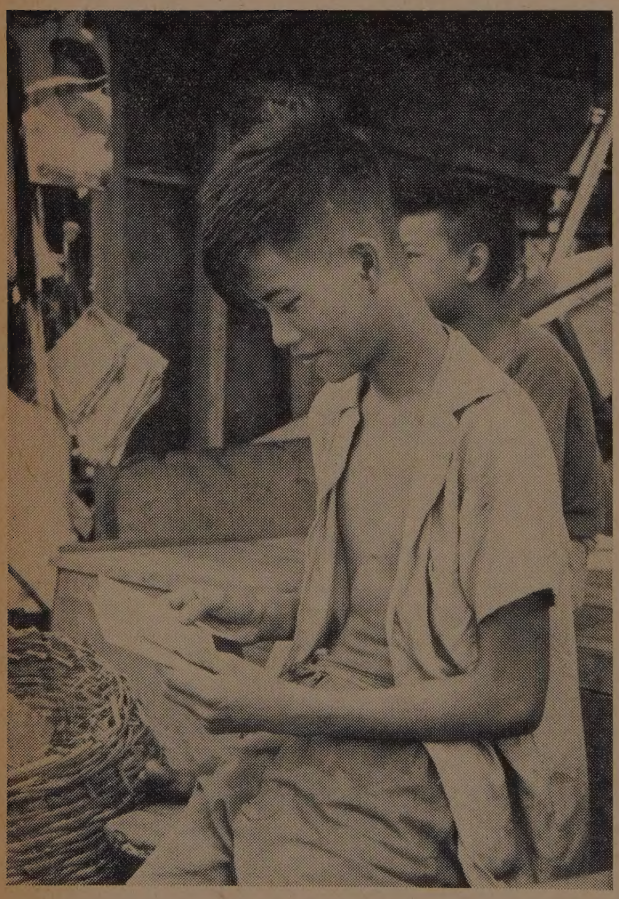


Photo by H. Armstrong Roberts

Chinese Luther Leaguers Spend

A Day at Sheung Shui

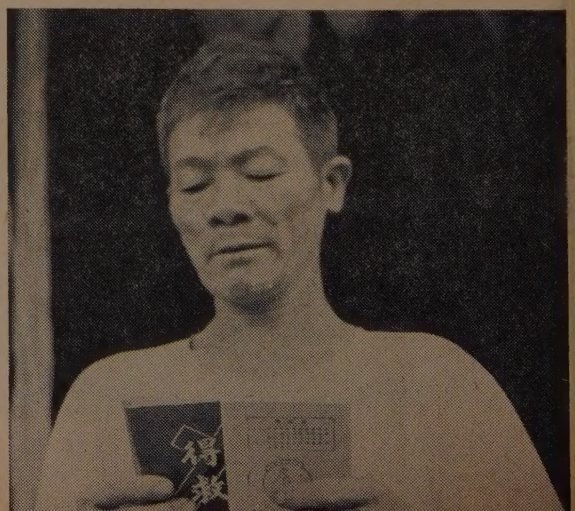
Don Ba

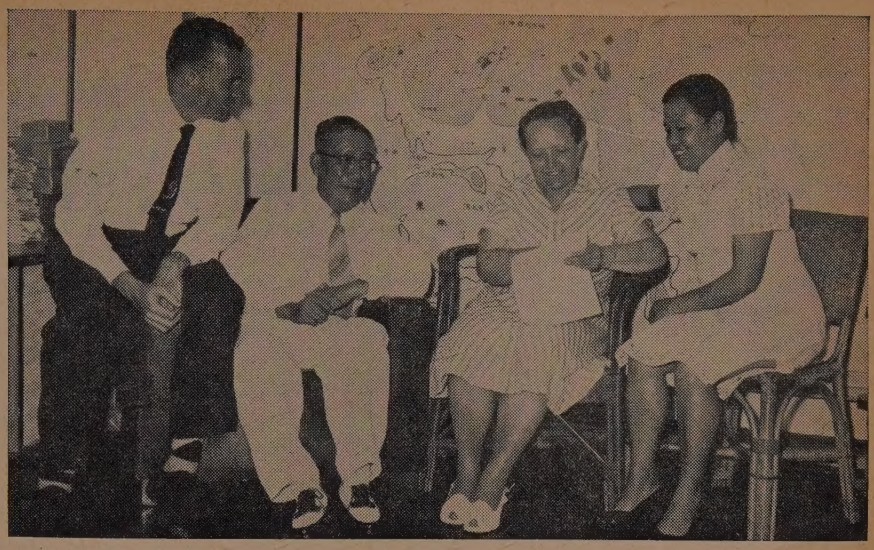


Merchants and farmers took time out to read the literature.

Walking across Sheung Shui Village from the rail station to the little Lutheran Church, we wondered h the townspeople would receive us. We were pioneer today, 100 of us. It was 9 a.m. Ahead of us was a b day with a big job—to place the printed Word i every home inhabited by the 15,000 people of Sheu Shui.

We arrived at the church, guided by the local Lut Leaguers, who had met us at the train with a big "W come" sign. We were all Luther Leaguers, represent the congregations throughout Hong Kong. We w volunteers who had offered ourselves and our time the Lutheran Sowers' Crusade. It was our purpose keep on crusading until all of Hong Kong's 3 mill had been confronted with the life-giving message





The committee makes final plans for the Sower's Crusade at Sheung Shui. Left to right: Don Baron, Anthony Tsow, Miss Cora Martinson, and Miss Ruth Yuan.

ospel of Luke, several tracts, an invitation to visit our hurches and to write for more literature.

At the church, banners with the sign of the cross ere fluttering atop tall bamboo poles. Inside, we sang he Sowers' Crusade hymn, written by one of our own astors. Mr. Anthony Tsow, a Crusade committee mem-r, gave last-minute instructions on strategy. The Cru-ders bowed in prayer of committal to the Lord of rmies and moved out, armed with the high morale of hose who know they are on the winning side. Carrying ue traveling bags stuffed with literature, the squads arched out to assigned areas. Some covered the market, here thousands came that day from the countryside to ade. Roger Chao, the Crusade photographer, walked rough the market place later, and had no trouble nding subjects for his camera—people everywhere paus-g to read the literature they had received. Other groups Crusaders moved from house to house. Others went ut into the rice paddies, where hundreds of peasants, nee deep in mud, water and rice plants, waded over gratefully receive envelopes. A few Crusaders met e buses as they came and went. The Chinese youth, they distributed, could be heard saying in their own nashamed, straightforward manner, "Please read this—nd trust in Jesus!"

The day ended, the Crusaders returned, happy that ey could be used in this way by God. The reward me quickly. Returning to the railroad station, we could e merchants and farmers taking time out to squat or lean against a tree and read the literature they had ceived earlier in the day. We wondered if this method uld not be adapted to every mission field in the world -including our own United States.

It is the Word of God which creates faith. In one day, ore than 5,700 envelopes, full of the Word, found their ay into the hands and homes of Sheung Shui's people. The growth is with God."

Roger Chao, the Crusade photographer, had no trouble finding subjects for his camera. People everywhere paused to read the literature they received.

An American lecturer writes his impressions of Lutherans

Across the Atlantic

Sydney E. Ahlstr
Asst. Professor of Mod
Church History, Yale Univers

During the early part of this summer it was my privilege to be part of a five-man panel that discussed at four European conferences the sub-themes of the *Study Document* prepared for the Lutheran World Assembly in Minneapolis. The panel (which did not always contain the same five members) presented their lectures during May and June in Berlin, where we met in that wonderful monument to German Pietism's charitable outreach, the Evangelical Johannes-Stift; in Austria at the Evangelical Convalescent and Children's Home in Salzerbad, located in a lovely valley south of Vienna (to which came representatives from Austria, Slovakia, and Hungary); at Bordighera on the Italian Riviera (where members from the Italian and French Lutheran Churches were gathered); and at Hothorpe Hall in the English Midlands where the Lutheran Council of Great Britain has established a conference center for the variegated Lutheranism of that country—German, Esthonian, Finnish, Polish, Latvian, Swedish, Danish, and American.

At these conferences an effort was made to allow a day to each sub-theme. A lecture would be given; group discussions would follow; then at a plenary session the questions raised would be taken up again. In addition, and perhaps most valuable, much occasion was provided for informal discussion—on afternoon walks, at mealtime, and over coffee.

At mid-point in the overall schedule, the visiting speakers were formed into small groups to visit some of the scattered "Diaspora-Gemeinden" (scattered congregations) of the Austrian Church. I was in a group that went to southeastern Austria.

So much for the opportunity; what of the reflections? First of all I must say that I was impressed by the churches, clergy, and laity that we met—and, somehow, among staff, speakers, visitors, and participants there were very few areas that were unrepresented at some time or other. The "younger churches," to be sure, had no representatives there, but we did have good sli lectures on the great Jubilee in India and on the wo of the Church in East Africa. In all that we saw a heard there was evidenced a depth of piety and und standing, of perseverance and even heroism, of go humor and determination such as left me humbled, immensely grateful.

As for the discussion itself, my one American c league and I agreed: it far surpassed what could reas ably be expected from a similar cross-section in United States. For exegetical lectures, these pastors qu ly took out their worn Greek Testaments, listeni and commenting on that basis. In doctrinal discussio they showed a knowledge of the Confessions and vast supporting literature such as I have never hea outside of professorial lectures. In theological matte we experienced a depth and penetration to the issues a an inclination to avoid digression and *stay* with the iss such as I, at least, have never encountered.

In practical matters—and it happens that my lectu befitting that of a layman and historian, was a practi discussion of urbanism, industrialism, and technolo as these affect sub-theme III, "Reform of the Church" the participants showed as keen an interest and were acute in their observations as they were alert to the pr lems. (In this connection it might be added that I hea nothing but the deepest respect and gratitude for t American Lutheran emphasis on the laity, evangelis and stewardship; no disparaging remarks, no referen to "American activism," only a concern that an eva gelical center be maintained.)

Of the parish life and of preaching both in parish and elsewhere, I had been ill-prepared by rumors cir lated in America. To be sure, my experience this ti was sharply limited, and I am far from saying th the folk-and state-church tradition does not have v problems; but whether it was at coffee with a Ladi Circle in Bruck-an-der-Mur or beholding the brea

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aking view of the Carinthian Alps in the company of nen from a community of Roumanian Volks-Deutsch efugees who were showing us their new cemetery, I vas moved by the vitality I saw.

The sermons I heard, moreover, were usually in the great tradition of exegetical preaching which has been ll too rare an item in my experience. Nor were these ermons the dry, impersonal, doctrinal disquisitions that ome reports had led me to expect. One pastor's wife old me that three nights each week (Thursday through Saturday) her husband wrestles with his Sunday text; nd his well-worn commentaries as well as the enormous omes of Kittel's *Word-Book* bespoke the truth of her tatement.

And such hymn-singing! Never for five weeks have I been treated to such a continuous, affirmative, and forceful showing-forth of Lutheran hymnody, sung (at the conferences especially) by men who loved it and knew its power. Nor did the fact that this year is being remembered as the Paulus Gerhardt Year (1607-76) tend to make men forgetful of this side of our treasure. To put it mildly, I learned that we in the American churches have very much to learn.

But the overwhelming impression gained during these full days of seeing, lecturing, and discussing has to do with the nature of the "Lutheran Family of Churches," to use Dr. Vilmos Vajta's favorite phrase. What a wonderful area of Christian communication it is! It *is* like a family: there are parents and children, and neither the parents nor the children are identical.

Needless to say, they are not faultless either. But they have shared and continue to share a wonderful corporate experience; at their baptisms the same vows were taken; they live in the same household of faith; they have shared each other's woes, joys, and shortcomings; their meditations of Scripture are illuminated by the same Confessional guides; their worship evokes the same long tradition, though with the richness that comes from diversity; and above all they *speak the same language* in the way that only a family can. Goodness knows we were constantly discussing the thorniest issues that the Church in our day can face; but we always understood each other.

I remember one night especially well, when after three or four hours that had brought our talk around from the Church of South India through the revival of the diaconate to problems of church-and-state, etc., one member of the group finally couldn't restrain the striking observation: Here we are, he said, men and women, lay and clerical, from Sweden, Denmark, Germany, Hungary, and four different American Lutheran bodies, and not once all evening have communications broken down (as they did, say, between Luther and Zwingli).

We disagreed often; or we had to digress and backtrack to find out how we wouldn't disagree if things were differently stated; or we interpreted and advocated various matters with varying emphases and enthusiasm. But there was a sub-stratum of consensus such as made us realize what the ecumenical goal really is, why it is worth working for, how the Lutheran World Federation is such an enormously important agency for bringing us together in work, thought, and worship, and why the World Council of Churches is so urgently needed at still the next level of Christian communication. There are, of course, dangers in too narrow a preoccupation with closing denominational ranks; but I am confident (and this series of conferences deepened my conviction) that at the present time there is still great danger of dissipating our birthright before its depths and riches have been brought to bear in contemporary church life. If this should come to pass, our legacy could never be transmitted.

My final thought is occasioned by the fact that the not unexpected birth of a daughter in my own family makes it impossible for me to be at Minneapolis for the Assembly. I am forced to wait for news stories, official reports, and personal accounts; still longer for the published discourses. This I do regretfully, but my patience is increased by realizing that by being absent I share an experience with most of those who attended our conference in Europe.

More importantly I remember our four "pre-views" of Minneapolis when we in Europe traversed the five sub-themes of that magnificent theme for the Assembly: "Christ Frees and Unites." And I remember how I learned that every single line in that *Study Document,* crackles with fire and urgency. Words cannot express my gratitude for the way the participants, time and time again, lifted those phrases out of the book and brought home to me—and, I trust, to many others—how packed with meaning and significance that *Document* is. Not that it has all the answers as a kind of *Consensus Minneapolitana,* or that it covers the whole field; but that it brings vital essentials of our Faith to the fore and forces us to think of them.

How widely it has been distributed, I am not sure; how much real preparation for Minneapolis at the parish and district level has gone on, I do not know; but this I do know, this I was taught—we have in store for the months and years ahead an opportunity such as is rarely given any family of Churches. We have the opportunity to join in a world-wide exploration of themes that stand at the very heart of our Christian witness. Whether or not we have the added good fortune to have participated in the many wonderful aspects of the Minneapolis Assembly, we have before us a task, a responsibility, and a joy. For having been so confronted we have many to thank, much to be thankful for.

A Crusade—Not a Program

O. G. Malmi

There was a parade the last Saturday of the Lutheran World Federation Assembly. It took place in the afternoon and made its way down famed Nicollet Avenue. Now, Minneapolis has the reputation of loving a parade, more so, it is said, than most American cities. And there have been some formidable ones! Each year the Aquatennial Parade, given twice, draws crowds which are beyond counting. Just a few months ago, when the Shrine held its national convention here, the citizens were treated to a spectacle so lavish and elaborate as to make almost anything following it seem drab by comparison.

The parade illustrated on these pages was something else. It took about forty minutes to pass a given point—as compared with several hours for the Shrine parade. There were plenty of beautiful floats—but most of them were homemade. There were "big shots" in special cars, but most of them wore nothing more pretentious than dark business suits and possibly clericals. There were bands (three of them), but they were not professionals—simply young folks of high school age.

This commentator will have to confess that he had certain misgivings about this parade. He did not question that it would be imposing in its own peculiar way. But he did wonder how it would compare with what downtown Minneapolis has become accustomed to. And above all he wondered how much of a crowd it would attract. All fears were groundless. As to the crowd, it lined the avenue for block after block. It was attentive and enthusiastic.

And as to the parade, it was really something! We shall not speak about the floats; look at the pictures which accompany this article. As already remarked, most of them (perhaps all) were made by the young people themselves. And their subject matter was exclusively religious.

This was Lutheran youth on the march—and Lutheran youth, we were told, look upon youth work as a crusade, not as merely another "program." That is to say, this was youth as an integral part of the Christian Church—in this instance that part of the Christian Church which glories in the name "Lutheran."

No doubt many will agree that the most impressive parts of the parade were not bands or floats or cars bearing luminaries. They were the massed crowds of young people. Of the pictures used with these lines, the most important is the one which shows one segment of the massed young folks. *One* segment, please note, of probably two dozen. The young people were

grouped geographically: Twin Cities, Southeast Minnesota, Southern Wisconsin, Foreign, and so on. They didn't always march quite the way we were taught to do in the Army. And their attire was more individualistic than uniform. But they marched en masse. Never have we been so impressed with the potentiality of our youth. If they can be held for the Church, its future is safe.

Following the parade, in the evening, the enormous Minneapolis Parade Grounds were filled to overflowing by the same young people. Again the older folks were on the sidelines. There the "crusade" was made still more meaningful and the pledge of youth to it still more real.

After another two or three Assemblies, the young people who marched down Nicollet Avenue will be the Assembly of the Lutheran World Federation of some city or other. If the crusade has been a success, then the leaders of the Assembly will be the young people who marched in the parade of 1957. The hymns their youthful voices sang in this year's parade will be the hymns they sing as delegates and official visitors at that future Assembly. And the crusade, no longer for them a crusade of young people, will continue to be the crusade for Christ of their mature years.

Thousands of young people attended the youth rally which was described as the largest gathering of Lutheran youth ever held in America. Bishop Hanns Lilje spoke on the subject "Christ Makes Youth More Than Free." Music was provided by a 5000-voice all-Lutheran youth choir of young people from eight Lutheran bodies in the U.S. and Canada.

10,000 Upper Midwest youngsters witnessed the children's pageant. A procession of Boy Scouts, Girl Scouts and Campfire Girls opened the pageant bearing flags of all nations represented in the LWF. Fourteen floats depicted scenes from around the world which interpreted the pageant theme, "Christ Frees and Unites the Children of the World." Music was provided by the Luther College Concert Band and a children's choir of over 100 voices.

The concluding section of the address Bishop Dibelius delivered before the LWF Assembly . . .

Command What Is Thy Will

You know that in Europe and in many other countries a battle is being waged between the materialistic world concept and the Christian religion. If an advocate of the materialistic concept were listening to what I have just said, he would reply:

"All this is bourgeois sentimentality of the day before yesterday. It is not important that here and there an individual is helped. Nor is it essential that a child be kept from starvation. The only important thing is that the world order be changed. A new political and social pattern should emerge, and this can only be brought about by means of a dictatorship of the proletariat. If necessary, this dictatorship must be firm with the individual to the extent of utter disregard. No mercy! No compassion! He who will not fight with us for the new order is doomed. The human individual is nothing. The new world for which we are fighting is everything."

Such an evaluation reveals an utterly new concept, one might even say a new kind of spirit. It confronts all of Christendom with a global task of equally new dimensions. We Christians of course are aware that here a new dogma falsifies reality. To be aware of this, however, is not enough. Let us once more recall what Jesus said: "By this shall all men know that you are my disciples if you have love one to another." When Jesus spoke these words, there did not exist in Palestine any bourgeoisie. Nor was there any sentimentality.

I don't think we shall find in the whole New Testament one single passage which could be taken as being sentimental or a magna charta for bourgeois thinking. What was really proclaimed by Christ and His apostles, was a new life. Though the new life was said to reach its perfection in eternity, we may well anticipate some of its transforming power even in the midst of our earthly existence. And the greatest element of this transforming power, the greatest fact in life and in eternity, is love. Real love is sacrificial love, and sacrificial love is anything but sentimentality.

I have said: It is not enough that we Christians know all this. In the present era in which the destiny of the entire world is designed for centuries, we cannot afford to lead a life that is superficially Christian. Our life today and tomorrow has to bring out the depth of our faith and conviction.

It is true that the message of Christ envisages t whole of the world. Without the cosmic outreach the gospel, we could not pray, "Thy Kingdom come The important fact, however, is that in the center the world there are *persons*. They are in the center this world, of the coming world and of the pas God seeks first and foremost persons. It is neith institutions nor political nor social orders that G seeks first, but persons. He seeks you and me. H seeks the man sitting next to you in this auditorium and He seeks your neighbor at your home. He seek the soul of each of us. The souls of your children a more important to Him than all the new invention The living soul of one single man cannot be weighe or recompensed with a million dollars.

Because this is so, God wills that we be merciful a He is merciful. His desire is that we have a mercy tha relinquishes our selfish desires. It is therefore my dee conviction that we owe infinite thanks to God fo this primary fact that human mercy is His histori intent for mankind. Where there is no longer com passionate love, there also gratitude and huma warmth cease to exist. Without the love that speak through acts of mercy, those tears of joy of which spoke before are never shed. The whole of life be comes cold, mechanical, void of soul and spirit. Ma terial life is bound to become an amorphous kind o mass-existence on the animal level or even below Man has ceased to live up to an image in which Go created him. What then is the use of man's life if ther is no longer love?

I think it is worth the offering of one's whole lif to fight a battle against the evil spirit which de humanizes man. It is our generation that is calle upon to fight this global battle. It will, however, b a righteous fight only if we beseech God to grant u personal strength. Our banners in the battlefield shal be our prayers and our sacrifices. With these ensigns we march into this historic battle, the battle for th minds and souls of men. May God make us ready t fight a good and righteous fight.

Lord, we beseech Thee: Give to us what Thou commandest. Then, O Lord, command what is Thy will. Amen.

The *New* Lutheran Herald Offers You *New* Subscription Plans

It's HERALD subscription time, and here's something old, something new . . .

OLD: The annual LUTHERAN HERALD October subscription campaign.

NEW: A completely different subscription and renewal plan.

This year LUTHERAN HERALD is offering a commission on every subscription and renewal. An alert organization in the congregation can conduct the October campaign, and raise some money at the same time. The subscription price is $3.00. The organization retains 50c on each subscription or renewal.

An initial letter is being sent to every pastor in the ELC. The pastor will then assign the subscription campaign to whichever organization he feels is best able to make use of this unique opportunity to serve the church, and raise some money at the same time.

The Young People's Luther League office is alerting local Leagues to offer their services as "Lutheran Heralders." This will provide an excellent opportunity for the former "Missoula Movers" to capitalize on the organization and momentum generated for the Missoula convention. A congregation of 200 families could provide the Leaguers with an easy way to raise $100 for some of their future projects.

An alternative subscription plan is offered to "Honor Roll" congregations —congregations that subscribe for every family and single unit through the annual budget. These subscriptions receive a special reduced rate of $1.75 per year.

A congregation can go on the Honor Roll at any time. If a congregation is not prepared to go on the Honor Roll in October, a regular subscription drive should be held. Then, at the next meeting of the congregation, the subject of going on the Honor Roll can be proposed. If the congregation decides to go on the Honor Roll, all existing subscriptions will be automatically extended a full year.

The Honor Roll plan has several advantages. It offers a savings of 42% on each individual subscription. It affords complete coverage—every member of the congregation will have access to his official church paper. It simplifies the campaign—no solicitation or promotion is necessary.

Whichever subscription plan a congregation follows in October, LUTHERAN HERALD hopes this year to reach into more ELC homes than ever before. A well planned campaign, in every congregation, can help realize our goal for 1958: "The Voice of the Church" in every home.

During 1957 we have seen many changes in the HERALD. New format, new features, added staff members, even a new and better quality of paper. Regular HERALD readers will do more than anything else to "spread the word" during the October campaign. Tell your friends about the new HERALD.

To our list of "news," during October we aim to add the most important "new" of all—new readers!

New format, new features, better paper . . .

EDITORIALS

The Assembly Spoke to Today

After the third Assembly of the Lutheran World Federation had been in session for about three days, the editors of three of the official Lutheran periodicals happened to meet at a luncheon. One of them asked, "Have you men made up your minds how to handle the Assembly editorially?" A second one replied, "I haven't; I can't seem to find the pattern."

We wonder if there may not have been a good many others among those who were not in the inner circle of delegates and official visitors who found the whole thing a bit confusing. To be sure, we knew the plan of the program, and we knew what the Assembly was attempting to do. However, it was not always easy to keep everything straight. This editorial and one to follow will attempt to get to the heart of what the Assembly actually accomplished.

It is not far wrong to say that there were actually three "assemblies" going on simultaneously. There was a certain amount of what, not in a critical sense, we might characterize as "the froth." We are thinking of numberless informal meetings, mostly of a social nature. They were perfectly legitimate and had their place. They gave people an opportunity to meet other people; they paved the way for a friendly and good relationship when the actual work began. However, they were not an essential part of the Assembly.

In the second place, there were a great many sessions which had in view the tens of thousands of Lutherans and other interested people in the five-state area surrounding Minneapolis. It would have been possible, of course, to have a "closed Assembly," with a minimum of attention paid to the people who actually were the hosts. However, the Lutheran World Federation, wisely we believe, decided to devote not a little attention to us who live around here. Thus, there were the tremendous evening gatherings which were open to the general public. There were also the splendid "visitors' programs" in the afternoon which occupied us while the delegates were engaged in closed discussion groups. The great "mass meetings" also belong in this category. That formed a second aspect of the Assembly.

The heart of it, however, was the Plenary Sessions, held each forenoon (and, one day, in the afternoon as well). Here it was that the sober and serious discussion of the Assembly was carried on; here it was that Assembly business was transacted. Then there were the small discussion groups, closed to the public, during the course of which the results of the Plenary Session were digested and discussed.

In addition to all this, and paralleling the offici work of the Assembly, there was a committee whic was charged with summarizing the results of the Plenar Sessions and the discussion groups and placing ther in the form of theses which, when finally presente to the Assembly as a whole, became, as it were, th voice of the Lutheran World Federation to the Church having membership in it, to the congregations of thos Churches, and, in a more general way, to the worl at large.

We found it a bit puzzling to learn that these these were not to be called "The Message of the Minneapoli Assembly." However, one of the leaders explained it th way: The Lutheran World Federation is what its nam implies, a "federation," not "a church." Therefore, a this man explained it, the Federation does not hav a right to speak as though it were a church. It wi have to be admitted that we cannot quite follow tha logic, but anyway, that is the way it was. These these were not technically called a "message." However, s far as the rank and file of us are concerned, we n doubt look upon these theses, fifty-one in number, a being what the Federation has to say to the world today

Another point which was puzzling to casual observ ers is that the theses were not officially "adopted" by th Assembly. They were merely "received." Our informan explained that in the same way. A federation, he said cannot very well "adopt" something which would thu become strictly official, almost a new "confession." Wha it comes down to, then, is that the Assembly spok its mind informally. All of which does not in an sense invalidate the importance of the theses.

A summary and condensation of the theses appeare in these pages a week ago. We suggest that our read ers go back and give further attention to them, as basis for what we have to say in the remainder of thi editorial and a following editorial. Before we go int any detail as to the content, there are some genera observations we would like to make.

In the first place, we believe that these fifty-one brie statements constitute one of the finest messages tha could go out into the world at a time like this. Ther have been occasions, and not a few of them, when w have felt that statements from some of the world reli

ous assemblies have lacked relevancy, at least for nerican Christians. As we read the message from Assembly, however, we have the feeling that here something which has been hammered out by people o understand clearly the American scene. As very v religious documents, the message speaks to the nerican churches today.

It is of more than passing interest to note that people m entirely different backgrounds from our Ameri- n background feel that the message was prepared rticularly for them! A member of the Assembly told of a conversation he had had with one of the lead- from the Lutheran Church of Hungary—a martyr urch if there ever was one. This person had ex- essed such tremendous enthusiasm for the message at he said he felt that it almost becomes a new con- sion.

introducing the message, Bishop Hanns Lilje had is to say:

"We have been meeting in a time of perplexities and dden fears. We have realized the alarming signs of new catastrophe which, if it should happen, would be more destructive than anything mankind has en seen before. We have tried to face the intellectual oblems and the spiritual needs of men today. We ve recognized in all humility that the Church, too, s been effected by the growing uncertainty, by lack faith and love. . . ."

Having thus outlined the situation in which both e world and the Church find themselves, Bishop Lilje es on to say: "In the face of this world situation, e desire to reaffirm our faith in Jesus Christ who frees and unites us. We state our conviction that the lution of the grave problems of our day is not to be und in social, scientific, or political programs only, t in the promises which God has given to his people Jesus Christ. They are valid not only for the life come but also for the life in this world."

The success or failure of the message to accomplish ything will, of course, depend upon two things: First, as the Assembly able to bring the light of the Gospel bear upon the problems which Bishop Lilje so well tlined? It is our feeling that this was accomplished an almost unbelievably clear way.

Next, what good will be accomplished will depend pon whether people actually study and apply these eses. We have been informed that Augsburg Pub- shing House will be issuing a book which will in- rporate the theses in their entirety, together with ther material which will make it possible for people make practical use of them. As soon as we have ecific information, we will pass it on to our readers, oping that the message will really be used.

May we make one simple suggestion which might be of use in studying the message? Almost a generation ago, a certain motto became quite current among American Lutherans, a motto which attempted to characterize the message of the Lutheran Church. It was this: "A Changeless Christ for a Changing World." This does not penetrate as deep as did the theme of the Assembly: "Christ Frees and Unites." Nevertheless, it does, in a simple form, attempt to state exactly what the message states in detail.

Actually, the expression, "A Changeless Christ," is putting the entire message of the Gospel, objectively, in two words. The point of view with which we must approach this whole thing, is obviously, that Jesus Christ who, Scripture says, is "the same yesterday, today, and forever," is what the world needs. The second part of the motto, "For a Changing World," of course, states exactly the situation which confronted the Assembly in attempting to bring the Gospel of Jesus Christ to bear upon the world today.

It Was Painted Brown

The following telephone conversation is imaginary only as to wording, not as to content; we didn't hear it and may not remember exactly the wording our informant used. It was early evening in the church's headquarters building. The telephone rang in one of the offices which is connected through the switchboard for the purpose of handling out-of-hours calls. The following conversation ensued:

"This is the headquarters of The Evangelical Lutheran Church."

"Well, say, I want to find out about a baptism."

"I think you called the wrong number. This is not a congregation office; it is the headquarters of the church body, The Evangelical Lutheran Church."

"Well, I'm pretty sure that's who baptized the baby. It was about twenty years ago."

"What was the name of the church in which the baby was baptized?"

"I don't know; it wasn't a church, it was a parsonage."

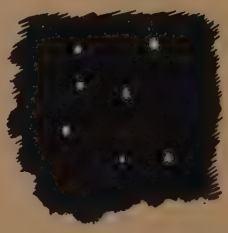
"What was the name of the pastor?"

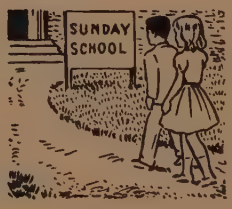
"I don't remember his name. But the house was painted brown, and we took the Bloomington street car. We really need a certificate of that baptism bad."

Any lessons to be drawn? Yes. It happens with great regularity that someone needs the record of a baptism "bad." But a parsonage painted brown twenty years ago, to which one took a street car line which has now been out of existence for a number of years—that is scarcely a workable point of reference. Moral: Keep those valuable papers, and keep a record of them.

For Parents of

If you were only four years old
you wouldn't be able to read words.
But you could "read" a page like this—and answer the questions your Mother and Father might ask you.





God's Gift to Us

Can you tell your mother a
your father which pictures sh
the things that happened dur
the day? Which of these p
tures show what happens
night? Which picture do y
like the best?

This is part of a lesson from the new BIBLE STORY-TIME SERIES introduced in several thousand congregations of the ALC and ELC this fall. Instead of outline pictures to "color"—scribble is more nearly true for muscles only four and five years old—teachers and parents are delighting in the use of such teaching pictures as those shown on this page, and in the rich suggestion of six or more meaningful activities to be carried on in the class time and as many more to be carried on in the home.

In these beginning weeks of the fall, nursery and kindergarten children are finding the wonderful truths of the creation story brought to them at their own level of simple and direct appreciation of the goodness of God's gifts. The birth and life of Jesus will be presen
through many weeks in the middle of the year. Su
titles as the following give some idea of the point
view in these stories: God Took Care of Baby Jesus, T
Boy Jesus Went to Church, Jesus Made a Sick Boy W
Jesus Loves Little Children, Jesus Wants Us to Lo
Him, Jesus Rode Like a King, Jesus Came Back to Li
Jesus Went to Heaven. Still later in the year the migh
story of Abraham will be told—but at the child's lev
We Obey God, We Worship God, We Are Kind to O
Family, We Are Kind to Visitors, God Blesses Us Wh
We Love Him. In similar manner the story of Jose
and parts of the story of Moses will be shared in t
nursery and kindergarten classes and in the homes.

School Children

C. Richard Evenson
Executive Secretary, Parish Education

Parents of preschool children are the true teachers of religion. By their attitudes and actions even more than by their words they are showing little children in the home what it means to believe in God or what it is like to ignore God.

New to the ELC, but received with eager anticipation are the new classes for the parents of preschool children. These parents' classes are giving opportunity for some serious Bible study at the adult level and an opportunity for parents to think and plan together for the kinds of experiences their children will have from day to day in their homes. Out of these parents' classes can arise a new consecration in the homes of every parish. Through these parents' classes can be developed new insights and new resolve in the hearts of parents. From and with those parents little children can gain wonderful food and exercise for growing as children of God.

From the parents' manual families will share brief daily devotions that flow out from the lesson started on Sunday. See how simply, yet how deeply, the wonderful truth of God's gift is presented in one of these devotions.

Everyday decisions are the real testing ground of Christian learnings. Through the discussions in the parents' class, fathers and mothers will help one another be "ready for" the countless small, on-the-spot incidents in which small children can learn the way of Jesus Christ if their parents are ready to guide them. Because the early years of life are the most significant in forming basic attitudes and expectancies, perhaps this new contribution to early childhood education is the most significant part of the entire church school program.

In the Bible Storytime Nursery, Kindergarten and Parents classes, foundation stones are being laid for the development of Christian character.

Here are devotions on your child's level.

One day Ruth and Tim were out in their yard playing. Ruth said to Tim, "I can run down to the corner and back before you can." So Tim and Ruth began to run as fast as they could. Ruth was bigger than Tim. She could run faster. But Tim was not far behind. Soon both of them were lying on the green grass in the shade of the big maple tree. When mother came outside she saw that they were both all out of breath. "Aren't you glad," said Mother, "that God made all this good fresh air for us to breathe? We can breathe all day and all night, and always there is plenty of air."

Dear God, I thank You that, when You made our world, You made good air for all of us to breathe. Amen.

Mother called, "Ann, come and help me." Which way do you think Ann turned her tricycle?

Christ Frees and Unites

Part III

Bishop Hanns Lil
President of the LW

Boldly the total theme strikes at the heart of the present-day problem that concerns us all with the declaration that Christ frees; and that means, to be sure, that he is the only, the most important and the most effective liberator. Our theme links the center of our faith with the problems of our time. From the personal insight and decision of faith on the part of the individual, there is a line which leads directly through the decisive points in the world's present turbulent condition to the throne of God. Only when this line is real and not just imagined can the claim of our faith be justified that it is not merely a theory, but a reality. That is a bold assertion. Interpretation of the world based upon justification? If it is really true that the central doctrine of the Reformation, JUSTIFICATIO IMPII, contains the key to the understanding of the present-day condition of our world, then two things are immediately apparent: (1) the doctrine of justification cannot suffice as the central interpretation of the gospel if it does not hold good in the kind of world in which we live. (2) No attempt to interpret the condition of the present-day world can be adequate if it does not lead to this profound insight of our faith. Both of these are intimately related. We must guard against the misunderstanding, however, that the complete insight of our faith resulted from some kind of interpretation of present-day events. The given condition of the world cannot provide the source of Christian perception because it can be understood only from itself. The only source of Christian insight is, and will remain, the living God who reveals and manifests Himself ubi et quando visum est Eo—where and when He so desires.

The question as to the concrete historical meaning of this theme remains to be considered. The theme of freedom has special significance for the Western World. The history of Europe and America has taken place under the banner of freedom, and today as it passes through a crisis of the first order, it is concerned primarily with the question whether it can still derive its historical mission from the idea of freedom.

Now there can be no doubt that the idea of freedom in the Western World is a legacy from Christianity. For freedom is not only something in the political sphe (ancient Greece, which again and again is erroneous regarded as a source of European thinking as regar freedom, was at best and in its historically most pr ductive periods, i.e., under Pericles, nothing less th a brilliant, genial, but totalitarian dictatorship). *M* is undoubtedly the real basis of freedom. In the We ern ideas of freedom, the question is not primari that of a political program, but rather concerns ma independence in his historical and personal destiny.

If the history of the Western World is correctly unde stood, it is seen to be concerned with this ultimate se assertion of man. This theme explains its greatness well as its errors. If it is at this point that the Weste man has lost the understanding of his existence, th this is the only point where he can regain it.

At this point our theme reaches beyond the rath narrow historical sweep of the West. For the questio of man's destiny, his existence in this world, is a un versal theme. Hence the answer of the Church of t Reformation is of more than mere denominational si nificance.

Our theme would be justified even if these worl wide perspectives did not exist. The question of ma is always at the same time the question of his relatio ship to God. That the Lutheran Church has never a cepted as valid an answer to the question of man destiny which did not include at the same time h ultimate status as a creature before God has alwa been her greatness as a Church. At the same time, has been the peculiarity of the Lutheran proclamatio of the gospel that, in the light of church history, sh has carried out this message in its most radical for This distinguishing mark is especially apparent in th Lutheran concept of man. This radicalness consists the fact that she asserts that man in the presence God can be regarded only as the absolutely and com pletely guilty one, the godless one. The historical fai ure as well as the importance of the Lutheran Churc can be seen in this fact, that she has always proclaime

s assertion. For modern man has understandably ned away from the radical nature of this assertion l has ardently defended man's natural goodness. nilarly, the Roman Church, as everyone knows, has ed away from the radicalness of this assertion and sought to mitigate it by other, more plausible anopological theories. In view of present-day philosny, however, this radical view of man reveals its idity. Les extremes se touchent (the extremes touch another)—at this point the understanding of man Existentialism, this view of man without illusion l without pathos, meets the anthropology of the ormation with its insight that man cannot answer d once in a thousand times (Job 9:3). Man is re- te from God; he is godless, impious.

Although externally, the Lutheran anthropology reibles the pessimistic interpretation of man as Existenlism presents it, the decisive difference is, after all, mistakable. The Reformation proclaimed that God nself has taken in hand these hopeless conditions. does not leave man in the state of absolute godness. Though man can be nothing else but a sin-, God accepts him as though he were not a sinner, His own child. He does it in the form of a majestic clamation. He erases all of the demands required justice in a magnificent act of acquittal. He declares n to be guiltless and just and so treats him. This He s through Jesus Christ. We need not repeat the ny ingenious theories of Lutheran scholasticism, mely those of the 16th and 17th century orthodoxy, hough they do bear luminous testimony to the olarly seriousness of our predecessors. For the mont we need only to be clear on this one point: The theran doctrine of justification through faith is the st sublime, the most profound and the most radical ndation for the true freedom of man. If this is true, Lutheran Church must state clearly that Christ kes us free and she must state the manner in which accomplishes this.

This she must do in a twofold manner—with respect the individual, and with respect to the community which we live.

the fundamental significance of this basic insight the Reformation as it applies to the understanding *human existence* is to be correctly described, one ust call attention both to the radical nature of this ought and to its decisive paradox.

The radicalness of his thought is that it destroys and ders impossible all attempts by man to "justify" himself, i.e., to escape by aid of heroic anthropologies from the final, realistic evaluation of himself. For it is not said that man is bad but it is asserted that he can in no wise satisfy the ultimate ethical and personal standard, namely the judgment of God.

The paradox of this thought consists in the knowledge that just this type of self-evaluation of man without illusions can open up the way out of his dilemma. All attempts to help himself plunge him only deeper into difficulty and distress, and those who wish to help him in this human way do the same. The message of salvation is that God does what man cannot do; that in Jesus Christ, he has demolished the prison within which man has become enclosed. The simile of prison from which man is set free is not strong enough for the Biblical proclamation; it states that man has passed from death to life. Much is said and written today concerning the observation that modern man has lost the capacity of understanding these symbols of the Christian message. Quite likely that is right, and if so, this is an occasion for Christendom to engage in humble self-examination. But though the capacity for understanding these symbols has been lost today, the ability to understand the substance to which they refer has certainly not been lost. And it is here that the distress and the hope of contemporary man lie very close together. For once he sees through the heroic illusions, his faith in the provisional authorities of the world is most seriously shaken. Yet he has not thereby been freed from the basic danger of losing his freedom again to other human authorities on another day. Only when, through the creative act of the mercy of God, he is tied to the real, final and highest authority in the world, to God Himself, does he gain at the same time freedom from subservience to all tentative, transitory human authorities.

This does not imply that henceforth he ought to live by disregarding all human authority. But he will accord them obedience in freedom, and he will honor them as human authorities whose ultimate criteria are derived from divine authority. This is also the way in which he can find again real human fellowship. Human society today is severely threatened in all its forms —in the intimate circle of the family and of marriage, and in the relationship of the older generation with the younger; in the social order of a nation and in the international community of nations. One of the most important diagnostic insights of Christianity is the observation that true fellowship in the internal life of a nation and in the relations between nations can exist only in freedom; and, further, that this freedom

can be attained only from the innermost center of the personality, namely, faith.

Thus there follows the continuation of this thematic statement: Christ frees and *unites*.

A witness to the *world* is the first thing that is herein contained. The threat to human society in all its forms has reached the point of destruction. It is a strange process: while the means of communication approach ever greater perfection, so in like degree does the capacity for social intercourse decline. The most uncanny aspect is that the power for the development of social intercourse simply collapses from within. This deficient faculty for individual contact is a growing danger which threatens personal life. Related to this is the fact that there exists so little capacity among the nations, the races and the social groups for self-evident, natural interchange of ideas. What makes the contemporary world order so threatening is the lack of the ability to solve the historical and political problems of the world by a common effort. The fruitless nature of the many attempts to attack the decisive problems of the present world is related to the fact that this fundamental incapability of living together harmoniously often is not even recognized.

This absence of real fellowship cannot be overcome solely by organizational efforts; it requires a healing brought about by faith. This is the witness which Christianity at all costs must emphasize. It is by no means sufficient that she concern herself with sociopolitical matters and attack individual problems of a social nature. Regardless of how essential all that she can do in this direction may be, her decisive task must be to direct attention to that point at which alone human fellowship can be renewed. One of the most serious and practical problems confronting the Lutheran Church is whether she can state in a credible manner that only a person who lives by the longsuffering and mercy of God can associate with his fellow men in patience and friendliness. The strongest source of lasting harmony among human beings is the experience of forgiveness. In this sense, the only valid and helpful starting point for the improvement of community life is the justification of the sinner, of the godless. The task of the Lutheran Church is to show clearly that all secondary measures aimed at restoring fellowship among the nations will remain fruitless efforts if the decisive prerequisite of justifying mercy is not present.

The witness of the Church at this point will remain ineffective unless the will toward fellowship among the *churches* themselves gains new force. The witness that it is only Christ who unites is the most impo contribution made by the Lutheran Church to the menical Movement. Since the churches in their r recent development have moved toward one an through the Ecumenical Movement, a danger exists they will seek unity along lines which cannot carry t completely to the goal but will finally falter after s initially practical and useful ecclesiastical impulses the same time there is the danger that organizati demands which are either completely impractical o impossible of attainment will transform the ecume mission of Christianity into nomism which ener man because he never completely reaches his goal

By way of contrast, the witness that it is Christ a who unites, emphasizes the fact that the unity of C tianity is *already present* in Christ. Hence it is rea able to be concerned about the union of churches cause in Christ this union already exists. Credo u sanctam ecclesiam catholicam—that means that this holy, Christian Church does exist, not that it mus created by means of organization. It exists beyond organizational, ecclesiastical, even dogmatic efforts, cause Christ is the one Lord of Christendom, bec a church can exist only where he is present, and bec the Church can exist only when she confirms the p ence of her Lord in faith and obedience. By testify to this existing union of the Church, the Luth Church points to the center and the source of all menical movements. If this focal point is lost or placed, then immediately all lines are distorted. If source is no longer known or regarded, then the E menical Movement is condemned to an impotent tine. Christ alone unites. Hence an emphatic yes favor of the Ecumenical Movement, but neverth a yes which is irrevocably committed to Him an Him alone.

Ignatius of Antioch (in his epistle to the Rom 3:3) has said, "Christianity is not a matter of a mentation but of true greatness." This ardent Ch tian, who was called upon to confirm his faith in time of persecution, has characterized with this sente the attitude in which the Christian must render his ness in the world even today. It is not by reason argumentation, by intellectual and historical analysis other secular sophistries that the Church is effect but in every question she is effective solely by vir of the firmness and clarity of her confession. May Church receive as a gift from her Lord the stren for this challenge! May also our Assembly be filled w that power which is more than argument, namely, expression of that joyousness ascribed to the first m sengers of Christ.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIFTEENTH SUNDAY AFTER TRINITY

Epistle: Romans 8:18-39

The Gospel: Luke 10:38-42

Monday, September 23
ROOM FOR GOODNESS

Read Galatians 5:25—6:10

So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith.

Here is a charge to all followers of Christ. It is a call to go about doing good. And, in a world where men by nature go about doing evil, there is great need and for the spirit of Christ to combat the power of evil.

It is one of the outward signs of a Christian that he is kind, thoughtful, gentle. Everywhere he goes he behaves himself toward other people in such a way that he is a welcome relief from the hard, bitter, selfish way of the world. He is like a ray of sunshine falling upon the hollows of daily living.

The way to true goodness is through devotion to Christ. His eyes saw a brother in every man. His heart was full of compassion for the sick, the needy, and those who had trouble. And He lifted their burden from them.

The goodness we show will in its way lift burdens, too.

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Tuesday, September 24
EVERLASTING ARMS

Read Matthew 6:25-34

Your heavenly Father knows that you need them all.

Jesus wants us to depend upon God. He wants us to understand that God knows our needs and will not fail to provide them. Underneath all of life are the everlasting arms of God the Father.

Jesus also wants us to know that our needs are divided in two ways. There are body needs and soul needs. We must be careful to place greater importance upon soul needs than upon body needs. That is why Jesus said, "But seek first his kingdom and his righteousness." If soul needs are tended to, then all is well.

While we depend upon God for our soul needs, we also depend upon Him for answering the needs of the body. He provides us with health and abilities to earn our bread and all things necessary. And since we know that He is our Provider we can live free of faithless worry.

Many aged people, in looking back over their lives, can plainly see how God's loving hand was with them all the way.

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Wednesday, September 25
THIS PRESENT TIME

Read Romans 8:18-25

I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

Paul is not suggesting an escape here, in the sense that the Christian Church is accused of preaching escape. He is merely asking us to remember that life on earth comes under "this present time."

When you join forces with Christ, you let yourself in for trouble over and above the trouble that everybody has. And sometimes it isn't easy! You have a cross to bear. And the battle inside you between the old nature and the new man never stops. Doubts come along and make you wonder. Add these together and you have the "sufferings of this present time."

But Paul bids us lift up our eyes and by the hope that is in us, see the glory that is to come. And when you see that, you are encouraged. You say to yourself, "It's worth it."

"This too shall pass away." This applies to this life and its sufferings. But it does not apply to the glory to come.

✣ ✣ ✣

Thursday, September 26
FOR ITS OWN SAKE

Read Luke 14:12-15

When you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you.

When you do things for other people simply for its own sake, you are following the will of Jesus. For instance, if you do someone a favor just because you want to do it, and not because you figure that you can call on that person to return the favor, you are doing it for its own sake, and you are better for it. You are blessed.

This happens to be the spot a Christian should be. He can't keep arranging it so that everybody is going to "owe" him something. That isn't why he does things. He is filled with the Spirit of Christ and he does not waste time keeping score. He's too busy being a good neighbor and a real friend.

There's enough of "getting paid for every move you make" in this world. Christians must bring the term "service" back to life. They will serve because they must love.

Friday, September 27
KEEP UNSETTLED

Read I Corinthians 7:29-31

For the form of this world is passing away.

At first reading, this passage seems to invite us to be careless and indifferent about earthly matters; that we should be casual about such things as family love, death, joy, and business. But this would be contrary to the rest of the Bible, because we are told to be good stewards of everything God has given us.

The thing Paul is impressing upon us is that we should handle these things in the right way, but don't behave as though these things were going to last forever, when the plain truth is that they are not.

Keep unsettled as far as things of the earth are concerned. That's what Paul is saying here. Getting settled down so completely that we become a part of earth is dangerous. We lose sight of that which is eternal. The values become all upset, and while we hold onto things we can see, we lose hold of the Kingdom of God.

God help us to cherish the good things of life and to live for eternal values.

Saturday, September 28
PLANNING AHEAD

Read Matthew 6:19-23

Lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal.

This passage lays stress on the hereafter. It bids us to think more of the life to come than of the burdens and the goals of the present time. Our money, our plans, our earthly goals can be destroyed, but our life with God is safe forever.

A story tells of a man who heard that one day he would be placed on an island where he would be left alone. Knowing this, he spent a whole year sending goods and equipment to that island so that when he was sent there he would be able to live.

Much like that is the suggestion of Jesus. We do not make our heaven, but we can unmake it. In living with God, by praying, partaking of the Sacrament, by doing His work in our own place, we keep laying up for ourselves treasures, because they belong to the whole pattern God has created for those who are eternally His.

THE CHURCH in Today's World

Czechs in Vacuum

Young people in Czechoslovakia by and large are living in a vacuum of individualism and cynicism and are not interested in the youth programs either of the Communist Party or of the Churches.

This report was given by a well-informed traveler who returned to Vienna from a visit to Prague and other leading centers of Czechoslovakia.

He said the Communists are failing to capture the loyalty of the younger generation because of their incompetence and self-contradictions.

The Churches, on the other hand, find it difficult to reach young people because they are not allowed to have full-fledged youth movements.

"The Churches," he said, "can reach youth only through the regular worship services and religious instruction classes. Several years ago the YMCA and YWCA were outlawed."

The informant said one person he spoke to pinpointed the Communist failure by saying:

"Our young people have heard many speeches and read much literature about the ideals of Marxism. But they have also seen the wide contrast between the professed ideals and the everyday reality. As a result, they have lost interest in talk about ideals and programs. They would rather escape from it all into a world of their own."

The traveler said a recent issue of *Rude Pravo,* official Communist Party organ, chided the Union of Czechoslovak Youth—the only youth organization permitted by the government—to draw the younger generation into its activities.

However, he commented, the trouble lies in the moral inertia among the young with which the Communists cannot cope and which the Churches are not allowed to tackle in any adequate manner.

Another person interviewed by the informant said the tragedy was that the young people had ceased "to have visions or to dream dreams."

"They are not captivated by any idealistic program," he said. "They seem to be totally lacking in enthusiastic desires to change the world. As far as dynamic loyalties or inspiring philosophies are concerned, there is just an emptiness. All the young people talk about are such questions as 'What size motorcycle shall I buy?' "

Bible Scrolls on TV

The story of the discovery of the famous "Dead Sea Scrolls" in 1947 will be televised on October 2, 10 P.M. Eastern Daylight Time. The title of the hour-long broadcast is "Buried 2,000 Years; The Dead Sea Scrolls." It is one of the weekly CBS series, "Armstrong Circle Theatre." Viewers in other parts of the country should consult local television schedules for the exact time.

Negro Canadian Seminary

Two Seminaries of the African Methodist Episcopal Church will be established at Toronto and at Windsor, Ont., it was decided by delegates to a district convention of the Negro denomination.

Bishop Joseph Gomez of the fourth district told the delegates that the 141-year-old Church now has a worldwide membership of 1,165,000.

Formed in Philadelphia, the Church has spread to West and South Africa, the West Indies, South America, and Canada.

"Although the majority of our membership is colored," Bishop Gomez said, "many white persons, especially in the U.S., now belong to the church."

Study Church and Schools

A study guide aimed at stimu closer relations between church bers and public schools will be lished Sept. 15 by the Presby Board of Christian Education.

The board said it will be us study groups, adult church school es, Wednesday evening groups, f night sessions, young adult g women's associations and pastor's throughout the Presbyterian Chur the U.S.A.

One purpose of the guide, th nouncement said, is to familiarize byterians with the statement on Church and the Public Schools, proved by the denomination's G Assembly at Omaha, Neb., last M

That statement expressed strong port of the public schools, denie they are "godless," and urged a understanding between educators religious leaders. It also opposed use of public funds for the supp independent or parochial schools

The guide, in seeking closer lin tween local churches and schools encourage church members to g information about schools, serv education boards, and take an in in teachers, the board said.

Segregation Stops Revival

A religious revival is "impossib a segregated church," Dr. Alan W Australian Methodist evangelist, a Bible conference sponsored b Presbyterian Synod of Virginia.

"It was after the Apostle Peter racial bigotry out of his mind th Bible says the Holy Spirit came him in great power," he said.

The evangelist, who conduct year-long Mission to America spon by The Methodist Church, add the conference here a few days b leaving for Europe to conduct mis

He told the southern churchmen "the overthrow of racial prejudice injustice is of crucial importan the Christian Church."

"The very world mission of Church is at stake," he said. "I story of racial injustice which flow from so-called Christian nations America and Australia hinders spread of the Gospel."

Photos for Amish

number of Old Order Amish fam- seeking to emigrate to Prince Ed- I Island province, Canada, have stranded in Calais, Maine, because refuse to have their photos taken dentification cards required by the adian government. The Amish re- n prohibits photographs as "graven ges."

he families, who are mostly from vicinity of Nappanee, Ind., have hased farms on Prince Edward id.

ending the outcome of an appeal to adian immigration authorities in wa, the bearded Amishmen have n temporary quarters with families in Maine. Some of them have been looking at Maine farm land for sale and there is a possibility that they may establish a community in this state. If they do so, it will be the first settlement of "plain people" in New England.

They are mostly young married members of an Old Order sect which teaches that farming is the only appropriate occupation for a devout Christian. Farm land has become so expensive in Indiana and other sections of the midwest and non-Amish farmers are so reluctant to sell to the plain sect communities that they have been unable to acquire suitable family homesteads in their native states.

—Washington Comments Gerhard Lenski

he American Medical Association inues to speak helpfully in behalf ur nation's aged. While improved ical care backed up with Social rity dollars is important, says this nization through its experts, the r problem is that of keeping our actively engaged in worthwhile uits. Social Security is not pure ing. When it invites a retirement spells idleness, we have a dan- us situation on our hands. To be ved from irksome, pressing duties en to replace these with new and sing ones—this is to meet the real lem, to lengthen life, and to save senility, depression, and even h. Only look at Grandma Moses, ears old; at Bishop Dibelius, 77 old; at Konrad Adenauer, 81 years at Albert Schweitzer, 82 years at Senator Green, 89 years old! To er its contention still more, our ors' organization quotes the slogan e Gerontological Society: "To add to life, add life to years!" Once , with this problem of serving eeds of the aged, we find ourselves area in which the church can and ld be able to render valuable serv-

eaking of medical things, it is e noted that our Federal govern- t, while it has waited long to get the field of medical research, has definitely entered that domain. In 1947 our national appropriation for medical research was $8 million. For 1957 it is $183 million. Special effort is being put forth at this time to combat and to conquer those diseases recognized as "killers." Patients regarded as incurable are the ones welcomed at the great medical center staffed with experts now maintained in Bethesda, Maryland. We may call this program socialized medicine or what we please, but there is not a person among us who should not be grateful for the interest of our government in public health and for the promise it now holds out for many who are hopelessly afflicted.

The Senate Committee investigating improper labor activities continues to hold televised hearings. What an amazing lot of individuals these labor leaders have shown themselves to be. Often the impression is created that they have much to hide and that they cannot afford to cooperate. But in nearly all instances they are revealed as strong, keen men, highly aggressive, fully advised as to their legal rights and most difficult to deal with except on their own terms. Senator McClellan is entirely right when he emphasizes the fact that improved legislation is needed if employers and employees are to be protected from gangster labor leaders eager to grab control and power. Has the church any constructive word to speak in this matter? The Roman Catholic Church has had representatives attending hearings and occasional references have been made to its interest in New York City labor problems. Aside from this, the church seems to be playing a negligible role. Well and good for the church to be concerned about great world conventions, doctrine, liturgy, and the evangelizing of the heathen. But shall not the church dare to see here in the field of labor relations a duty laid on her doorstep—one that now becomes pressing because so long neglected?

California is steadily in the news, supplanting Texas, New York and other states in its many mighty claims. This time the Census Bureau in Washington adds its confirming word, apprising us of the fact that California—present trends continuing—will soon have the largest population of any of our states.

FORMER MISSIONARY IN RED CHINA—This photo of the Rev. Paul J. Mackensen, Jr. of Baltimore, Md., former ULCA missionary in China, was received recently in Hong Kong. He is shown outside his hotel in Shanghai, where he has been living since being released early in March by the Communists. After serving a five-year term for alleged espionage, he elected to remain in China and resigned as a missionary.

Rabbis Fete Lutherans

Some 50 leaders of the Lutheran World Federation were guests of the Minnesota Rabbinical Association at a breakfast during the federation's assembly in Minneapolis.

The Lutherans were invited to ask questions of the half dozen rabbis and as many Jewish lay leaders present, and many took the opportunity.

Dr. Albert Minda, rabbi of Temple Israel (Reform) and senior rabbi of the Twin Cities, told the Lutherans jokingly that if they would let the Jews know the secret of union, the Jews would "accept it gratefully and even put a Lutheran label on it."

Dr. Fredrik Schiotz, president of The Evangelical Lutheran Church, brought greetings to the group from Bishop Hanns Lilje of Hannover, Germany, retiring president of the Lutheran World Federation, who was unable to be present. Mrs. Lilje was introduced.

Dr. Heinrich Grueber, dean of the Berlin Lutheran community, recalled some of his experiences trying to help Jewish victims of Nazi persecution. He said many Germans still feel a load of guilt for those crimes.

Mission Teamwork Proposed

A blueprint for close international teamwork throughout areas of the world "still unreached by the Gospel" was approved here by the Third Assembly of the Lutheran World Federation.

Delegates to the third of nine plenary sessions directed the LWF's Commission on World Mission to proceed with a five-year global program to proclaim "the message that sets men free and establishes them in the fellowship of God."

Recommendations of the commission were presented to the Assembly by its secretary, the Rt. Rev. Rajah B. Manikam, bishop of the Tamil Evangelical Lutheran Church of India.

One of the most significant provisions concerns a change in the make-up of the six-member commission to give equal status to churches in Asia and Africa. In the future, the commission will consist "preferably" of three from the churches of Africa and Asia and three from the churches of America and Europe.

In the past, only one or two nationals have served on the commission, and the change is recognition of the increasing importance of the place being in world church affairs by Lut churchmen from these continents

Another indication of the sam velopment was the commission' termination, according to its state to convene annual meetings of the mission in Africa or Asia "at least in every five years."

Bishop Manikam told the Asse that the commission will mai "close liaison" with the Interna Missionary Council "to assure f cooperation in areas of mutual inte such as missionary studies, su and regional conferences.

"With these objectives, and wit burning zeal for the evangelizati the world," the Indian churchman "the commission offers itself as a strument in the hands of mission churches to help complete the finished task of the Great Commis

LSAA Elects

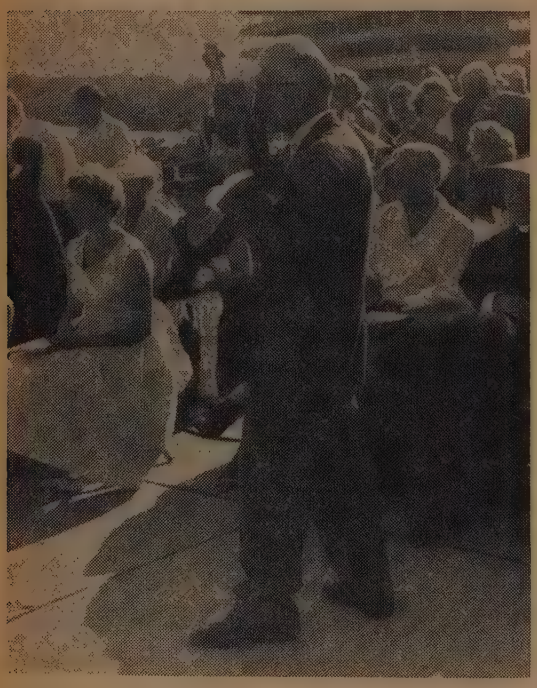
Gordon W. Ward, Jr., 21, of ham, S. C., was elected preside the Lutheran Student Associatio America at the annual legislativ sion of its Council here. He is a dent at Lutheran Theological Sem in Philadelphia, Pa.

The Council's meeting on the pus of Luther Seminary, August 2 preceded the LSAA's 21st annual ram, held at St. Olaf College in N field, Minn., August 25-31. More 600 students were expected to a this year's "corporate spiritual que literal translation of the Indian "Ashram."

In his new position, Mr. Ward head a movement containing som local LSA's.

He succeeds Arthur J. Diers, 22 has just completed his middle ye the Philadelphia Seminary and serve as student intern at Grace theran Church, Green Bay, Wis. year.

In other actions, the Counci proved a $26,420 budget. A tot $6,700 is pledged to help student ments in Germany, Vienna, Pari dia, Indonesia, Brazil, Japan, Kong, and Ghana, and to provide scholarships to foreign students ing in their own countries.



HE WAS ALWAYS THERE— The official cameraman was in evidence at every session and press conference. He is Bruce Sifford, director of the Publicity Bureau of the Augustana Lutheran Church.

LC Adopts Constitution

revised constitution, including a roversial article on confession and rine, was adopted by the American ngelical Lutheran Church at its annual convention in Ringsted, a.

he constitution was first approved the AELC last year, but the agree- t of two conventions was necessary legalize the new document. As in 6, the so-called "word of God" para- ph provoked sharp debate. At least speakers took the floor during the -hour discussion.

With a two-thirds majority necessary for adoption, the constitution passed into law by a margin of five votes as 167 delegates voted in favor and 75 voted against.

Text of the disputed article follows: "We believe that the Word of God, which was Jesus Christ in the flesh, is living and active for salvation in God's people, the Church, in the proclamation of the gospel and in the salutary acts of the sacraments. We believe that the Bible (the prophetic and apostolic scriptures of the Old and New Testament and the God-inspired, recorded proclamation of the Church) is the word of God, normative for faith and practice."

The new confessional statement, according to AELC leaders, marks a return to the historic language of Lutheranism by referring to the Bible as the word of God.

That particular usage has been avoided since the 1890's when a sharp controversy on the question of literalism divided the Danish Lutherans in America.

The AELC has a tradition of "liberality" on its view of scripture and there was concern at both this year's convention and last year's meeting that the new statement might be understood as a reversal of the view of the past 60 years.

sitors Tour Farms

More than 60 Africans, Asians, East and West Europeans rned about rural America through a special farm tour at was arranged for delegates to the Lutheran World deration's Third Assembly in August.

The visitors gathered in three separate rural churches in e Minneapolis area and then went on in small groups to e farms they were to visit. After a tour of the farm they re served dinner by their hosts.

Typical of the farm tour groups were those who visited st at Grace Church (ELC) at Nerstrand, Minn., of which e Rev. T. H. Rossing is pastor, and then went on to the rm of State Senator Albert H. Quie, an ELC member. enes from their visit are pictured on this page.

Quie farm visitors were from India, Czechoslovakia, East ermany, Liberia, and Taiwan.

Within the ELC

Luther Lectures Set

Three theological professors will be on the faculty of the second annual Martin Luther Lectures at Luther College, Decorah, Ia. September 29-October 2.

Speaking on the theme, "Luther and the Ordering of Church Life," the faculty includes Dr. Regin Prenter, professor of theology at University of Aarhus, Denmark; Dr. Jaroslav J. Pelikan, associate professor of historical theology at the University of Chicago's Federated Theological Faculty; and Dr. Herman A. Preus, professor of New Testament, symbolics and liturgics at Luther Seminary, St. Paul.

The lecture series, which culminates in the centennial year of Luther College in 1961, was begun in 1956. Last year's lectures are contained in the book, "Luther Today" published by Luther College Press this year.

Sub-topics of this year's lectures are "Word and Sacrament" by Dr. Prenter; "Luther and Liturgy" by Dr. Pelikan; and "The Christian and the Church" by Dr. Preus. The conference opens Sunday evening and closes Wednesday afternoon.

People

Dr. Joseph Simonson, former U.S. ambassador to Ethiopia, has returned to the ministry of the ELC and has begun his work as pastor of Concordia Church, Superior, Wis., as of Sept. 1. He succeeds the Rev. Andrew J. Boe, who died earlier this year. Before becoming Ambassador, Dr. Simonson was executive secretary of public relations of the National Lutheran Council and had previously served in the ELC parish ministry.

The Rev. Dar Roa has resigned as assistant pastor of Bethel Church, Minneapolis, to become campus pastor and Bible teacher at Waldorf College, Forest City, Ia., effective Oct. 10.

Valerie Johnson of Sterling, Ill. was installed on Sept. 8 as parish worker of Granite Falls Church, Granite Falls, Minn., the Rev. Hjalmar F. Hanson, pastor. Miss Johnson is a June graduate of Wartburg College, Waverly, Ia.

The Rev. T. G. Torvik, pastor of Salem Church, Glendale, Calif., recently gave a series of daily morning meditations over a Los Angeles TV channel, entitled, "Give Us This Day."

The Rev. Arnold J. Melom has resigned as pastor of St. John's Church, Howard Lake, Minn., to accept a call to serve the East and West St. Olaf congregations in Bryon, Minn. effective Oct. 15. Pastor Melom will be succeeded at Howard Lake by **the Rev. Helmut E. Piir,** assistant pastor of Como Park Church, St. Paul, Minn.

Eileen Rice, of Sioux Falls, S. Dak., was installed in August as parish worker of Our Savior's Church, Brooklyn, N. Y., the Rev. J. Ingvald Opsal, pastor. Miss Rice is a graduate of the Minneapolis Lutheran Bible Institute.

The Rev. Marvin A. Rygh was installed last month as pastor of the Church of the Resurrection, Redondo Beach, Calif., by Dr. Gaylerd Falde, California district president.

The Rev. Walter Gigstad of Clifton, Texas, represented the ELC Sept. 8 at the dedication ceremonies of the new $315,000 men's dormitory of Texas Lutheran College, Seguin, Texas.

The Rev. Aldine Anderson has resigned from his parish at Page, N. Dak. effective Oct. 1, to enter the course in clinical training for pastors at the State Hospital at Jamestown, N. Dak. While enrolled in this course he will serve as interim pastor of the ELC parish at Sheyenne, N. Dak.

Announcements

Home mission congregation needs a baptismal font and a pulpit to match. Please write Mrs. Frank Kosbau, Waskish, Minn.

Circuit Conventions

Madison WMF, Oct. 4, First Lutheran Church, Colton, S. Dak.

Glendive, Sept. 22-23, Zion Lutheran Church, Fairview, Mont.

Thief River Falls Church School Teachers' Institute, Sept. 22, Bethel Lutheran Church, Greenbush, Minn. Speakers: Dr. C. Richard Evenson, the Rev. Oscar Anderson. Registration: 2:30 p.m.

Vermillion WMF, Oct. 2, Brule Creek Church, Elk Point, S. Dak. Speaker: Miss Lois Peterson, missionary to Japan.

Changes of Address for ELC Pastors

Conrad Aamodt, No. 3, Ho 19, Mukaiy... Yayoicho, Bunkyo-ku, Tokyo, Japan, 8-...

Rolf Aaseng, c/o LBI, 7 Pomander ... Teaneck, N. J., 9-1-57

Geo. W. Anderson, Crippled Chil... School, Jamestown, N. Dak., 8-1-57

Howard M. Blegen, 2502 S. Summit ... Sioux Falls, S. Dak., 8-16-57

H. W. Bly, 1536 Fulham, St. Paul, M... 8-20-57

C. A. Carlson, 1200 Summit Ave., D... Lakes, Minn., 9-1-57

E. C. Eid, 2800 S. Norton, Sioux ... S. Dak., 9-1-57

Luthard N. Eid, Box 20 Shatin, Kow... Hong Kong, 8-9-57

Lyle Gangsei, 68 Brighton Ave., Perth ... boy, N. J., 7-31-57

Robert D. Giles, 120 Third Ave., L... Montana, 8-15-57

J. M. Grimsrud, 621 S. Main St., Kali... Montana, 9-1-57

K. S. Michelsen, Sand Creek, Wis., 8-...

Lloyd A. B. Nelson, 1121 S. Willow ... Sioux Falls, S. Dak., 8-15-57

C. O. B. Ness, 713 S. Pearson, Glen... Montana, 8-15-57

Neal Olson, Becker, Minn., 9-1-57

Morris N. Peterson, 9721 E. Ardendale ... Arcadia, Calif., 8-16-57

John B. Rockne, 109 7th St. S. E., W... town, S. Dak., 8-26-57

S. C. Simonson, 821 9th S. W., Farib... Minn., 8-26-57

O. W. Sougstad, Rt. 6, Box 724, ... Worth 18, Texas, 8-15-57

T. J. Spande, 2545 Portland, Minnea... Minn., 8-14-57

O. K. Storaasli. 1223 Temperance St., S... toon, Sask., Canada, 9-1-57

C. M. Svaren, 3201 N. Van Eps., S... Falls, S. Dak., 9-1-57

Carl Thompson, Groton, S. Dak., 7-...

T. O. Torgeson. 1008 Redwood D... Green Bay, Wis., 8-1-57

Carl L. Ulrich, c/o Madame Duplaix, ... Blvd. Raspail, Paris, France, 8-12-57

Norval R. Wigtil, 750 Bluff St., B... Wis., 9-1-57

A. Reuben Gornitzka, 333 E. Grant ... Minneapolis 4, Minn., 8-1-57

J. O. Holum, 333 E. Grant St., Minnea... 4, Minn., 8-1-57

Joseph Simonson, 1714 John St., Supe... Wis., 9-1-57

Lloyd Svendsbye, Concordia College, M... head, Minn., 9-1-57

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